

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver : nt; den som
ikke tr lerede dømt,
fordi h e har troet
paa Gu aarne Søns

Haugen, Rev. A. K.
mar42

16de aargang.

Winnipeg, Manitoba, Første Nr. i Mars, 1940

Nr. 5

Marias bebudelses dag

Den kristne kirke bekjender: “Jeg tror paa Jesus Kristus — som blev undfangen av den Helligaand og fød av jomfru Maria” — Og Luther sier: “Jeg tror at Jesus Kristus er sand Gud fød av faderen fra evighet; jeg tror ogsaa at han er sandt menneske fød av jomfru Maria.”

Denne tro paa Jesus som sand Gud sandt menneske er en av kristendommens grundpiller. Rives denne grundpiller ned, ramler hele kristendomsbygningen sammen.

Hvor troværdig og styrkende for troen er ikke beretningen i det første kap. av Lukas. Der har vi Marias bebudelse v. 26–38; saa Marias besøk hos sin ældre slektning Elisabeth, og disse to kvinder fortrolige samtale v. 39–45; saa *Marias lovsang* som er vort evangelium idag.

Denne lovsang falder i to dele, idet hun i v. 46–49b priser Guds gjerninger som en herlig naade mot hende personlig, og derpaa i v. 49b–55 lovsynger Guds magt, hellighet og barmhjertighet i *almindelighet*.

La os sætte os litt ind i Marias stilling. Hun er forlovet. Hun har paatat sig at være “Herrens tjenerinde.” Hun skal føde en søn og kalde hans navn Jesus. se v. 31 flg. At tale til Josef om sin stilling som “Herrens tjenerinde” var hende umulig. Hendes bluferdighet stod hende imot. Dette bevidner beretningen i Matt. 1, 18 flg.–læs det.

Allere her begynte lidelsen for Maria. Hvad skal hun gjøre? Saa kommer hun engelens ord ihu v. 36. “Og se Elisabeth, din slektning, har undfanget en søn i sin alderdom.” Nu ser hun et Herrens fingerpek: “Til Elisabeth skal du gaa.” Hun gjør sig rede at ta den noksaa lange vei “til berglandet, til en by i Judea.”

Hvor styrket og frimodig den unge Maria blir under samtalen med den eldre Elisabeth, og begge fik nu ved Guds Aand aapenbarelse av denne Guds hemmelighet, at Maria var, som Elisabeth sier — “Min herres Moder.”

Med aandsfylde Elisabeths ord tændes Marias sjæl og aand ibrand. Nu har al frygt og angst veget fra hende og hun priser Gud i en herlig lovsang.

“Min sjæl ophøier Herren og min aand fryder sig i Gud min frelser.” Her møter vi i sandhet en ydmyg sjæl. Hun tilregner ikke sig selv nogen ære og høihet; nei æren og ophøielsen tilkommer alene Gud. Er hun utkaaret blandt alle Israels kvinder til Guds søns moder, er det sket alene av Guds naade mot hende.

Hun fryder sig dog mest over, at Guds frelse, som aapenbares i Jesus, er hendes frelser, saavel som alle andre synderes frelser.

Naar Jesus fødes i fattigdom, levet sit liv i hellig lydighet under loven, saaret for verdens synd med sin lidelse og død, saa er det likesaa fuldt for Marias synd som for hver anden's. Det er klart for Maria, at saaledes er det. “Han har gjort store ting mot mig, han den mægtige,” sier hun.

Naar Maria, Elisabeth og Josef (se v. 67 flg.) kunde saaledes fryde sig over den enda uopfylde frelse i Jesus, saa burde vi istemme en enda herligere lovsang til Gud for den fuldførte frelse; ti han sier paa korset: “Det er fuldbragt.” Men ingen kan av hjertet lovsynge og prise Gud for frelsen, med mindre Kristus bor ved troen i ens hjerte.

Fastetiden er snart tilende, snart trær vi ind i lidelsesuken. Da ser vi Jesus, Guds og Marias søn, bærende vore synder paa sit hellige legeme til offerstedet, hvor han som Guds lam ofrer sig selv for vore synder. Hans lovydighet er min lovydighet hans død min død, for han var i mit sted baade i livet og i døden.

Skjönt Gud den *hellige*, den over alt ophøiede, der i sin enestaaende Majestet, ingen taaler ved siden av sig, er han dog den barmhjertige og ser i kjærlighet ned til alle dem som frygter ham, idet de erkjender ham som den hellige og stræber at være ham til velbehag. “Hans miskundhet er fra slekt til slekt over dem som frygte ham.”

“Han har gjort vældigt verk med sin arm.” Til frelse for den elendige har Gud vist sin vælde. Es. uttrykker det slik: “Herren blotter sin hellige arm for alle

Korset for tanken og troen

av pastor Olaf Holen

Ei er givet
mig at raade
her i livet
korsets gaade.
Tanken bare
spør og grunder,
kan ei klare
korsets under.

Ordet dit, o Gud, forkynder, at din Søn bar mine synder da av guddomsviljen ledet han gaar op til offerstedet. Der den milde, uskyldsrøne, tømmer smertens kalk alene; der for al min synd han lider og mot helvedmakter strider. Ja, dit ord, o Gud, fortæller, at paa korset dom du fælder over al min synde—brøde, da din Søn paa korset døde. Ifra korsets træ det toner: Jesus dine synder soner; tro det blot, og han utsletter ale dine syndeplætter.

Hvor jeg vanker
aldrig bunder
mine tanker
dette under.
Men jeg tror det
i mit hjerte;
for ved Ordet
Gud mig lærte
mig at bøie,
mens han talte,
og for øiet
korset malte.
Troen saa det
korsets under,
og den paa det
frelsen grunder;
og den snubler
ei ved gaaden,
bare jubler
over naaden.

Tanken ser blot korsets gaade,
troen øiner der Guds naade.
Tanken tit ved korset tviler,
troen trygt ved korset hviler.

(Lutheraneren)

folkenes øine, og alle jordens ender ser vor Guds frelse.” 52, 10. Med *arm* menes Guds almagt. Gud aapenbarer sin magt til frelse for alle som i ydmyghet og tro sætter sin sak i hans haand.

“Hans Misskund evig bliver
mot den sin tro han giver,
fra slekt til slekt hans pakt;
dem som i hjertens tanker
paa hovmods høide vanker
han adspredet har med vældig magt.
Amen.

*Se, til fred blev det bitre, ja det bitre,
og du drog kjærlig min sjæl op av jordærvælsens grav;
ti du kastede alle mine synder
bak din ryg. Es. 38, 17.*

Den, som blir bedrøvet over sine synder, for ham, skal denne bedrøvelse være et pant paa, at Herren staar ham likesaa nær som bedrøvelsen; ti Herren er i bedrøvelsen; han apvækker den; han vedlikeholder den; ellers blev vi formodentlig aldrig her i verden bedrøvede over vore synder. Han som nu gjør dig bedrøvet, han vil ogsaa gjøre dig glad og salig; ti som en vis og god læge saarer han kun for at læge dig og skjærer kun i saaret for at læge dig gjøre dig sund og glad. Han sender først trøsteløshet eller trang til trøst i dit hjerte for at kunne sende trøsten bakefter, — for at finde mottagelse.

Men naar den trøstløse, bedrøvede sjæl raaper til ham, stoler paa ham, aa, da kommer han med trøst og med sit venlige aasyn, og for ham og hans naades ord, med hvilket han træder foran for den bedrøvede sjæls taarefylde øine, forsvinder synderne, samvittighetens anklager, dommens forfærdelse som taagen for solen, som skyen, naar den jages av vinden. Da blir sjælens mørke himmel lys og klar; da smiler solen ind i dit hjerte, da lægger han dig lovsange i munde, saa at du ikke mindre end enhver anden, som han har reddet, maa gi ham det vidnesbyrd. Du drog kjærlig min sjæl op av jordærvælsens grav. Forbli nu blot i denne hjertelige naade, og vær varsom med den. Saa meget som du glæder dig, saa troligt bruke og bevare du den ogsaa! Ellers træder synden som Gud har kastet langt bak sin ryg, atter frem og tar dig i besiddelse med syvfold forsterket kraft.—Johannes Gosnes.

Aa, at jeg vel var kommet hjem,
Fra disse ørkenes hytter!
Aa var jeg lykkelig naad dit frem,
Hvor jeg min vandring bytter!
Staven og sverdet legges ned,
Palmen jeg faar i dens sted —
Aa hvor jeg stunder derefter!

Synden den trykker tung og haard,
Satan han lurar og daarer;
Veien idag er som igaar,
Frister og trængir og saarer,
Kulden den vil i sjælen ind,
Giften i tidens veir og vind
Truer at røve mig Livet.

Aa, du Guds Israels fædreland,
Er du end langt i det fjerne?
Staar du ei stille nu paa stand,
Kongenes ledende stjerner?
Skuer jeg nu ei stadens rand?
Jo, men de mørke dødens vand,
Aa se de ligger imellem.

Var jeg dog over, og mine med,
Og alle Guds venner kjære!
Var vi dog inde ad landets læ,
Aa hvor vi glad skulde være!
Da er jeg evig frelst og fri,
Møie og kamp er da forbi,
Der er ei andet end glæde.

Ja, jeg maa vinde veien frem,
Palmen at faa paa det sidste,
Kampen at maa være haard og slem,
Kronen jeg ikke vil miste
Langt eller kort, og tungt at gaa,
Lite det er at regne paa,
Intet mod himmelens glæde.

Nels Jakob Laache,
Norsk Biskop. Døde 1892.
—N. F.

*Den som seirer, skal arve alle ting, og
jeg vil være ham en Gud, og han skal være
mig en søn. Aapb. 21, 7.*

Vi er enten seierherre eller fanger, Livet er en kamp. Hvis vi skal ingaa i himmerikes rike, da skjer det gjennom megen trængsel, om ikke ydre prøvelser kommer over os, saa kommer der indre. Ingen Kristens liv er kraftig uten kamp. Den som følger med strømmen, vinder ikke megen kristelig erfaring. For at kunde vinde Erfaring maa man ut i brendingerne. Dersom vi virkelig gaar fremad, lægger

fienden os mange hindringer iveien. Hvis han ikke gjør det, har vi stor aarsak til at frygte for, at han ikke i os ser nogen fare for sit rike. Det er kun den tapre kjæmpe, som han motstaar. At overvinde hverdagslivets smaa prøvelser leder til styrke og sikkerhet for større seire. Ingen som bukker under for smaa besværlighet, vil ingensinde bestaa i større trængsler eller paa ansvarsfulde poster. Vor opførsel i hjemmet i hvilken vi opdrages, det er høiskolen for utviklingen for aandelige kjæmper. Bibelen sier ikke, at den, som gaar igjennem livet med det minste besvær, skal arve alt. Nei, den sier: “Den, som seirer, ham vil jeg gi at sitte med mig paa min trone, likesom og jeg har seiret og sidder hos min Fader paa hans trone.” Vi synes, at vi har mange besværligheter at kjæmpe med, og at vort liv er en haard strid. Men vi kan aldrig krones som seirerindere uten kamp. — Ev. lyh. Kirketid. — N. F.

“Vi saa hans herlighet.”

Dette var aapningsordene ved Indremissions møte holdt i Outlook Luth., Bibelskole 3–4 februar, d. a.

Central Sask. Luth., Indremissions forening hadde den glæde at møte paa Bibelskolen til samtalemøte sammen med skolens lærere og elever, og det blev et godt møte.

Allerede fredag kveld møtte endel av de eldre fra byen til “norsk samling.” Selve møtet foregik i det engelske sprog fra lørdag f. m. til søndag kveld, med mange deltagere i den oppbyggelige samtale som fulgte etter korte inlednings taler over selvvalgte tekster og emner.

Bibelskolens forstander pastor Evenson og hjelpeleer pastor Lerseth og pastor Grønne deltok fredag kveld, og Diakon J. W. Risvold som virker for nævnte Indremissions forening, talte over den 42de salme, av David.

Lørdag f. m. 10:30 blev møtet aapnet med velkomsttale av forstanderen. Indremissions foreningens formand Mandius Olson kom under aapningsmøtet, og Diakon Risvold inledet med tekst fra Joh. 1, 1–15. “Vi saa hans herlighet.” Flere deltok med vidnesbyrd, og sang blev ydet ved bibelskolens elever, som utgjør en pen gruppe av unge som vil tjene i Guds rike, og menighetens gjerning paa jord. Maa Gud velsigne vore Bibelskoler.

Efter middag som blev servert paa skolen, for deltagerne, møtte man igjen kl. 2. Da talte formanden for Indremissions forening Mandius Olson over emnet: “Jesus frelstelse — vor fristelse” praktisk og godt. Flere deltok med vidnesbyrd.

Lørdag aften samledes man igjen 7:30 og foreningens formand fortsatte og flere deltok med samtale og vidnesbyrd og sang fra baade lærere, elever og andre deltagere. Guds aand var nær hjertene. Men det bedste kommer til slut. Nogle dager etter fik jeg brev fra forstanderen paa Bibelskolen. Han skriver b.l.a.: “Det vil glæde dig at høre at “over weekend” gav tre av de “outside” studenter som stopper her paa skolen, sit hjerte til Jesus Kristus, hvilket forøker vor lovsang til Herren, for mange av bibelskoleeleverne, og os andre.

Gud være pris, for hans store naade og miskundhet.” Ved et senere besøk paa skolen, fandt jeg ut at en fjerde elev ved den “Mekanske” avdeling, hadde git sig over til Herren og vil fortsatte ved Bibelskolen, til fortsaat dygtiggjørelse i Guds rikes arbeide.

Vi utbyrder med Johannes: “Vi saa hans herlighet.”

—Diakon J. W. Risvold,
Outlook, Sask.

En dag ad gangen

Hvor ofte hører vi ikke sagt — ikke minst paa sykehusene — en dag ad gangen. I de lange uvirksomme dager, naar tanken paa fremtiden hviler tungt paa os, skal vi lære at ta en dag ad gangen, for hver dag har nok med sin egen plage. Det er en stor livsvisdom, og vi spør: hvad menes egentlig med dette ordtak? For det første vil det vel si at vi ikke skal ta bekymringene paa forskud. Hvor ofte har

HYRDEN

Organ of The Norwegian Lutheran Church
of Canada.
Rev. H. L. Urness, Editor,
Bulyea, Sask.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to
Mr. Josef B. Haave,
Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Sjæle vundne for Kristus. Ja saa berettes, Gud ske tak, fra møte nylig holdt ved Bibelskolen i Outlook, Sask. Læs beretningen i dette nummer. Det vil, haaper vi, bli de menigheter hvor disse boer til stor velsignelse ved den hjælp saadanne kan yde i menigheten. Gud bevare dem til en sund vækst i troenslivet som ved, **Den Helligaand**, er oplødet saa det ikke skulde bli som en gammel mand sa engang: "jeg har faat" den Helligaand" og kan ikke staa i menigheten." Gud velsigne og bevare disse og gi det blir mer av den slags frugt fra arbeidet ved vore Bibelskoler.

Snart blir det møternes tid. Fra tid til anden har redaktøren mindet om, at skal bekjendtgjørelser av møter, bli til nogen hjelp for folk, saa maa de komme i Hyrden i god tid for avholdelsen for møtet, at folk kan gjøre sig færdig til at være tilstede. Vil herved atter minde om dette. Vil med glæde staa til tjeneste og opta saadanne bekjendtgjørelser i Hyrden. —U.

vi ikke ængstet os og saa indtraf det ting som jævnet veien og gjorde alt anderledes og bedre end vi tænkte. Det er et sant ord: vi skal ikke lette paa hatten før manden kommer. Dagens plage, dens vanskeligheter, opgaver og kamper maa vi ta op i bøn og tro, morgendagens faar vente, hvis den overhode kommer.

Videre indeholder ordet for os visheten om Guds styrke og naade for alle dager. Jesus er med os, vi kan leve for hans ansikt, i samfund med ham, og han er nær. Han som stillet stormen paa Genesarets sjø, han som lyste op i Jordans daler, han er den samme, igaar og idag og til evig tid. Han søker os for at frelse og lindre og gir trygghet og styrke.

Saa en dag ad gangen:
hvilken trøst for den forsakte aand,
hvorfor skal meg uro holde fangen,
alting hviler i Guds haand.

Endelig er ordet en appel til os om at nytte dagen godt, denne dag har vi faat, og hvad vi idag øver kan bringe lys og gode resultater for lange tider, men det kan ogsaa nedbryte for alle tider hvis vi forlater Gud og hans vei.

Mange gamle lever bare i mindene — det er forstaaelig at de glæder sig over de lyse minder, men lev ikke bare i fortiden, den kan du alikevel ikke hente tilbake. Mange unge lever bare i fremtiden, naar det og det er opnaad, skal alt bli godt. Men den beste maate at sikre fremtiden er at nytte dagen, du har ingen garanti for at du skal opleve morgendagen.

Saa en dag ad gangen, i kamp mot alle onde makter, i taalmodighet og utholdenhet, i arbeid for alt godt. Sten paa sten og bygningen blir reist, dag for dag og maalet naaes.

Sykehusprest Nicolai Bøhmer.
(Modum Menighetsblad.)

Kirken og Hjemmet

Dansk Luthersk Kirkeorgan
i Canada.

(Kirken og Hjemmet er et av de bytteblade redaktøren faar. Det vil formodentlig være av interesse for "Hyrden's" læsere at se noget om søsterkirkens virksomhet i Canada. Hedsætter følgende utvalg fra beretninger i andet nr. i februar dette aar.—Red.)

British Columbia

EDGEWATER, B. C.

Søndag 14 jan. holdtes gudstjeneste med altergang og barnedaap ved pastor A. Husted-Christensen, som i sin præken forsøkte at belyse nødvendigheten av, at vi, hver for sig, fik forstaaelsen av, at det er den enkelte, der kaldes paa. At netop jeg er en synder, at det netop er mig, der person-

lig skal komme og mottage tilbudet om frelsen fra alt det, jeg og andre staar maktesløs overfor, og som vi ikke selv kan redde os ut av — men Jesus kan.

Pastor Husted-Christensen ankom om fredagen og reiste igjen om mandagen, men fik trods den korte tid leilighet til at foretage besøk i adskillige hjem, inden vi møttes om søndagen i kirken.

Som svar paa en senere mottaget hilsen fra pastor A. Husted-Christensen til menigheten kan jeg uttale, at samme hilsen for vort vedkommende er gjensidig. Og takker for besøket! C. L. S.

Alberta

EDMONTON

Da pastor Nommeson kom hjem fra vintermøtet i Dalum, møtte der ham en stor overraskelse, ved at kigge ind i den nye kirkebygning og ventende at se alt omtrent som det var inden Dalum turen, blev pastor Nommeson næsten overvældet ved at se hvor arbeidet var skredet frem i de dage, han hadde været væk. Frivillig og hjælpsom arbeidskraft hadde bragt kirkebygningen ikke saa lite nærmere fulendelsen.

Det er der ogsaa andre end vor prest, der glædes over, og ikke mindre taknemmelig er vi over de gaver der vedblivende skjænkes. Det hjælper alt sammen til at reise et Vaartegn, der for kommende slægter kan stadieste danske utvandreres kjærlighet til fædrenes kirke.

CALGARY

Søndag d. 11 februar blir der ingen formiddagsgudstjeneste, men om aften kl. 8 præker den norske pastor Saugen paa engelsk. Søndagsskole til sædvanlig tid kl. 9.45 om formiddag.

DICKSON

Vi var glade ved pastor Nommesens besøk Nytaarsdag. Ellers avholdtes gudstjenester i julen som sædvanligt. Hver søndag formiddag avholdes læsegudstjeneste. Bedemøter avholdtes hver aften i den internationale bedeuke.

STANDARD

Fastegudstjenesterne vil begynde d. 7 feb. Der vil bli talt over de syv ord paa Korset. Maa vi nu hver især gjøre sit til, at disse fastegudstjenester maa bli godt besøkt.

Den aarlige Høiskoleuke vil bli fra mandag 26 feb. til søndag den 3. mars inkl.

Alle er hjertelig velkommen til at ta del. Kost og loge for hele uken kan faaes for en dollar. Utenbysboende bedes henvende sig til pastor Husted-Christensen angaaende logi.

Manitoba

WINNIPEG

Den ordinære gudstjeneste d. 18 feb. kl. 3.00 holdes paa engelsk. Her er en leilighet, hvor forældre kan holde kirkegang med deres børn og sidde sammen paa kirkebænken. For de flestes vedkommende kan det jo ske paa engelsk. Om forældrene derved faar mindre ut av den ene søndag, er der jo tre, under tiden fire, andre søndage om maaneden, da de kan bede, lytte og synge paa deres modersmaal. Men den ene søndag om maaneden kan gudstjenesten bli fælles for unge og gamle.

Den tredje søndag kan de unge tage deres venner med til deres egen kirke, og den, som har en engelsktalende livsledsager, kan gjøre likesaa. La os derfor fylde kirken den tredje søndag og gjøre den til en familie søndag.

Den danske Konsul i Winnipeg, Hr. G. L. Johannson, er av Kong Christian X blevet utnævnt til Ridder av Islands Folk. Ved en høitidelighet i den islandske kirke under gudstjenesten d. 21 jan. heftede dansk Visekonsul, Dr. C. C. S. Fremming, Ordenen paa Konsulens bryst efter i en kort tale at have fremhævet den betydelige indsats, som den islandske Koloni har ydet saavel i Provinsen som i Byens tilværelse, og at Konsul Johannson var en værdig representant baade for sine egne landsmænd og for vort gamle fædreland og dets Konge.

Menigheten sendte et lykønskningstelegram og mottok en særdeles sympatetisk svarskrivelse, der læstes ved menighetsmøtet den 26 januar.

Ontario

LONDON

Julen hadde iaar en skredes festlig glans over sig, velsagtens fordi vi igjen efter en del aars forløp kunde holde vor julegudstjeneste i en Kirke. Denne fandt sted juledag om eftermiddagen, og en stor forsamling hadde git møte og lyttede med andagt til de gamle kjendte og dog altid nye julesalmer. Voksne under Mr. P. Jensens ledelse sang en del flerstemmige julesalmer,

hvilket ogsaa gjorde sit til at forhøje julestemningen.

Den første gudstjeneste i det nye aar holdtes søndag den 14 jan. og var, trods det forfærdelige regnveir, som den dag gik over byen, ret godt besøkt. Selv børnene lot sig ikke forskrække, men møtte frem til deres søndagsskole med godt humør.

Naar vi ser tilbake paa aaret, der svandt, kan vi kun være taknemmelige for, hvad vi fik utrettet. Siden vi i efteraaret begyndte med gudstjeneste i St. Mark's Anglican Church East London, har vi havt godt tilslutning. Søndagsskolen, der blev begyndt samtidig, har vokset sig saa stor, at vi ved julefesten talte 35 børn, som deltok i programmet. Blir denne utvikling ved, vil det vel sagtens bli nødvendigt at forøke lærerpersonalet inden længe.

La saa denne lille rapport bli en appel til alle danske i London og omegn at komme og slutte op om menigheten og dens prest i arbeidet for at utvide dansk kirkeliv blandt vor folk.

Vor ældste bibel

Sa vidt jeg vet er den ældste bibel i Norge en som tilhører det Deichmanske bibliotek, og som opbevares i Universitetsbiblioteket. Den gaar under navn av "Aslak Bolts bibel."

Som bekjent var før boktrykkerkunstens opfindelse alle bøker skrevet med haanden. Fordi de skulde ha nogen varighet, gjaldt det at finde materiale som ikke saa let gik i stykker. I oldtiden anvendtes der til paprus, et av en egyptisk plante tilberedt papir. Senere brukte man især et paa en egen maate tilberedt skin, det saakaldte pergament. Det skal efter gamle beretninger være opfundet i byen Pergamon i Lille-Asia; derav navnet. Av bibelen (eller deler derav) kjender man ca. 2000 haandskrifter, hvorav de ældste er fra det 4 aarhundre. I almindelighet var bibelhaandskriftene smukt skrevet med sort blæk paa hvit pergament. Men det hændte ogsaa at man gav pergamentet en vakker purpur-rød farve, og brukte da istedenfor blæk en oppløsning av guld eller sølv. Disse kaldtes purpur-haandskrifter og maa ha vært meget kostbare. To saadanne findes i Sverige, nemlig "Sølvboken" i Upsala og "Guldboken" i Stockholm.

Aslak Bolts bibel er skrevet med sort blæk paa fint hvit pergament. Den indeholder hele bibelen, paa latin (kirkefaderen Hieronymus's oversettelse) og antas efter sakkyndiges dom at være skrevet i det 13. aarhundre i Italia eller Frankrike. Ikke bare er skriften meget sirlig, men den har tros den store ælde beholdt sin friske sorte farve. Den er ogsaa paa det vakreste prydet med kunstnerisk utførte illustrasjoner. Saaledes er hver boks initial (begyndelses bokstav) utført i forskjellige farver paa blaa bund og glimer av guld, paa sat med en kunst som maa vække beundring. Ogsaa de enkelte kapitlers begyndelsesbokstaver er smukt tegnet i flere farver. Fra disse initialer utgaar, i de samme farver som bokstavene, grener som ligner løvverk og som slynger seg mellem spaltene og i margen langs med skriften. Ogsaa de i teksten forekommende illustrasjoner er utført i de samme farver, og vidner baade om kunst og øvelse.

Denne smukke haandskrevne bibeleksempel blev fundet aar 1710 i et hul i den nordre mur paa Trondheims domkirke av magister Johannes Schancke. Av en paa-tegning paa latin paa bokens sidste side fremgaar det, at den har tilhørt den bekjendte *Aslak Bolt*, som var erkebiskop i Trondheim fra 1429 til 1450. Hvorledes denne bibel fra først av er kommet til landet, vet man ikke. Heller ikke vet man hvorledes eller hvorfor den er kommet i det besynderlige gjemmede, hvor den blev fundet. Man antar at det er sked for at frelse den fra ødelæggelse eller bortførelse av de danske i reformationstiden. Hvis dette forholder seg saa, har den altsaa ligget i sit gjemme i næsten 200 ar, og er paa denne maate blit bevart ogsaa under svenskenes herjing i domkirken, da de i 1564 indtok Trondheim. likesom ogsaa under de ildebrander som har hjemsokt byen og domkirken. — Tilskrevne anmerkninger og henvisninger i margen viser at boken har vært flittig brukt. (Vor Frelses menighetsblad.)

(Fra Modums Menighetsblad.)

Nye Traktater fra Bokmissionen

Siden nytaar 1939 har Bokmissionen utgit følgende nye traktater:

- No. 80. Not by the Law but by the Gospel.
- No. 81. The Book Mission and the pastor.
- No. 82. When Sankey Sang.
- No. 83. "Cuff."
- No. 84. A Religion of Four Letters.

Hendricks - Berg.
"Minde - Fond"
til Outlook Bibelskole.

Før mottat \$60.30
Pastor G. J. Ostrem's kald, Preeceville, Sask., N. E. Braun, \$2.00; St. John's Menighet, Viscount, Sask., pastor J. T. Dahle's kald, Mr. og Mrs. Carl O. Nelson, \$1.00; Mr. og Mrs. Paul Nelson, \$1.00; Mr. og Mrs. Martin Nelson, \$1.00; Mr. og Mrs. Joseph Danielson, 50c; Mr. og Mrs. Ole Kolstad, \$1.00; Mr. og Mrs. Theodore Hanson, 50c; Mr. og Mrs. A. Kolstad, \$1.00; Mr. og Mrs. A. G. Nelson, \$1.00; Mr. O. Haugrud, \$1.00; Mr. L. Myhr, 50c; Mr. John Johnson, 50c; Mr. H. Skatsgard, \$1.00; Mr. og Mrs. J. C. Austenson, \$1.00. Tilsammen fra St. Johns Menighet \$11.00. Total mottet til "Minde-Fondet" \$70.30. Hjertelig tak til alle!

G. J. Ostrem, Kasserer.

Bekjendtgjørelse

Central Sask., Lutherske Indremissions forening avholder møte i Bethlehem Luth. Kirke Glenside, Sask., fra 8—10 mars. Diakon J. W. Risvold m.fl. taler. Brødre bed for os, og vær velkommen.

Mandius Olson.
Lars Tøsseland.

Lutheran Broadcast
Station CJRM.
M.S.T.

"Lutheran hour" by Dr. Walter A. Maier of Concordia Seminary, St. Louis, is now heard by means of electrical transcriptions every Wednesday evening at 8:30, M.S.T. Lutheran Radio Service every Monday evening at 8:30 M.S.T.

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

GREETINGS with Psalm 43:3

From the Business Manager of

HYRDEN - THE SHEPHERD

Will you send me your subscription to our paper at once? You need it — It needs you!

Josef B. Haave,
Luther Seminary,
Saskatoon, Sask.

Please credit me with..... years' subscription to Hyrden (The Shepherd) at 50c per year.

Name

Address

- No. 85. Come.
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- No. 91. The Curse of Intoxicating Drinks.
- No. 92. Wither Are We Drifting.
- No. 93. A Word to Anxious Christian Parents.
- No. 94. My Awakening.
- No. 95. Kan Jeg Komme Som Jeg Er?

Ved siden derav har vi utgit to sirkulærer, "Et Opraap fra Bestyrrelsen for Bokmissionen" i bægge sprog.

Traktaten — denne lille uanseelige arbeider — som ofte har faat gjort store ting i Herrens tjeneste, begynner at komme mere i bruk iblandt os. Et godt tegn. En traktatholder burde findes i hver eneste kirke i vort samfund. Og paa mange andre steder hvor folk færdes ut og ind, vilde den kunne gjøre en missionsgjerning. La os arbeide med dette redskap ogsaa medens det er dag. Tænk om den "Nat" skulde komme at det ikke blev tilladt nogen steds at sette op en traktat-holder med religiøs literatur. — Forstaar vi friheten vi har? Sætter vi pris paa den? Og gjør vi flittig bruk av den?

—Olaf Guldseth,
3445—17 Ave. So.,
Minneapolis, Minn.

Atwater, Sask.

Four children of Mr. and Mrs. Otto Rausch aged thirteen, eight, four and two years, were baptised by Rev. F. M. Aasheim at the service in Christiania congregation on Jan. 28. It is encouraging to see that people understand their responsibility for their children's spiritual welfare.

Mrs. F. M. Aasheim.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in March, 1940

"Things Needful"

"But one thing is needful." Luke 10:42.

From Adam's time until today man has always wanted; WANTED! Man will never be satisfied as long as he gets what he wants. He will always be wanting more as long as he has not accepted that which he NEEDS. There is a wide margin between man's needs and man's wants.

Man was not in any need until Adam wanted to please Eve by being her accomplice in SIN. Since that moment man has been in need—in need of Salvation.

Immediately, upon the advent of sin into the human heart, God provided for needy mankind. He promised the Savior, and from that moment God has asked that the sinner "Believe on the Lord Jesus Christ and thou shalt be saved." The heart is never at rest until it finds peace with God. There is a desire to satisfy this unrest and many there are who try to satisfy this longing by seeking to follow the dictates of their wants. These folks often drift from one want to another, never quite at rest. To list the wants of man would be impossible since they are numberless.

Let us look for a moment into what the needs of man are. All are sinners and NEED to see their lost condition. There is no one but what he NEEDS to confess his sins and repent. Sinners must needs forego their wants and choose the ONE thing needful; but the carnal-minded man does not want Christ.

When Christ is accepted the former wants become unsatisfactory, unnecessary and even distasteful. Christ alone supplies all that anyone needs. When once Christ gains possession of the sinner other needs also arise. One must not suppose that Christianity closes with the acceptance of Christ. If that were the case in the hearts of believers then the church of Christ would soon pass out of our midst.

Being saved doesn't mean inactivity, stagnation; it means that we need to be busy, "about the Father's Business," and "while it is day." Now, Faith needs activity, a chance to act, do, that it may develop, live, grow. If the faith of an individual is not up and doing that person is missing the greatest experiences that anyone may ever have. There is real adventure in putting faith to work. Faith in Action is bound to produce thrills and hearts full of joy, and overflowing with thanks to God.

Don't be surprised when God's word says, "Faith without works is dead," and dead faith is no faith at all. Yet, one must also guard against the dangers of being drawn away from faith and centering entirely upon the works. Faith will not long live in such environment. Faith then soon withers, ceases to bear fruit, leaves, and becomes a cumbersome dead branch on the "vine." Dead branches are cut off and cast into the fire.

The greatest need in the church today is busy church members, folks busy in the kingdom, doing things for Christ who has done, and is doing, so much for all of us. Faith In Action is one of our present NEEDS. If your faith is not in action how can you expect to experience the many blessings God so much wants to give you?

Things needful in the world today are active, witnessing Christ followers. We can have the needs taken care of by men and women, youth, who have chosen The One Thing Needful. Mary chose to sit at Jesus' feet. Jesus said of her, "She hath chosen that good part." All of us need to sit more at the feet of Jesus. Let Him be our teacher. May we be more like little Samuel who answered, "Speak, for thy servant heareth."

All things needful, when boiled down, find their origin in the One Thing Needful—Jesus Christ in the hearts of men. When this is accomplished wants will have vanished and needs will be filled. There is One who is sufficient unto all our Needs. "Call ye upon Him while He is near." He wants to be your Saviour and you NEED Him. Amen.

—Rev. Hans Nelson.

Southern Moose Jaw Circuit Bible Course

Sunday, February 18th, was closing day for the two-weeks' course in Bible study

NOTICE

The Fourteenth General Convention of the Norwegian Lutheran Church of America will be held in Central Lutheran Church, Grant Street and 4th Ave. S., Minneapolis, Minn., from June 5—12, 1940. Watch the papers for further announcements.

A. J. Bergsaker, Gen. Secy.

The 1939 Budget Ingathering

District	Amount Raised	Apportionment	Balance to be Raised	% Raised
Eastern	\$210,708.83	\$259,290.00	\$48,581.17	81.3
No. Minn.	96,434.12	104,520.00	8,085.88	92.3
So. Minn.	227,942.27	266,325.00	38,382.73	85.6
Iowa	109,176.76	131,655.00	22,478.25	82.9
So. Dak.	83,021.88	99,495.00	16,473.12	83.4
No. Dak.	71,987.95	96,480.00	24,492.05	74.6
Rocky Mt.	13,391.00	12,060.00	1,331.00Cr.	111.0
Pacific	24,109.35	26,130.00	2,020.65	92.3
Canada	7,657.76	9,045.00	1,387.24	84.7
No District.	3,028.04			
Luth. Students	677.98			
BY FUNDS				
Education	203,031.12	277,763.81	74,732.69	73.1
Home Missions	191,943.15	227,261.31	35,318.16	84.5
For. Missions	230,829.69	267,663.32	36,833.63	86.2
Charities	120,560.40	151,507.54	30,947.14	79.6
Pensions	57,704.53	80,804.02	23,099.49	71.4
General Fund	44,067.05			
	\$848,135.94	\$1,005,000.00	\$156,864.06	84.4%

The above report shows the final outcome of the 1939 Ingathering by Districts and by Funds.

We are very grateful to God for blessing our efforts for 1939. We are also very grateful to all who in the past year have been faithful in their stewardship and who have made an effort for the up-building of the Kingdom of God and for the support of our Church. It is indeed a great privilege to be a laborer together with God.

"Bless the Lord, O my soul...and forget not all his benefits." Ps. 103: 1-2.

—A. J. Bergsaker.

given this year in Trinity Lutheran Church, Torquay, Sask. A communion service in English in the forenoon was conducted by A. K. Haugen, pastor of the congregation; he was assisted by Pastor Lee of Macoun who preached the sermon and helped with the distribution of the elements. About fifty communicants, including most of the students, came to the Lord's Table. In the afternoon, Pastor Langley of Lake Alma conducted a service in Norse which was also well attended; while Pastor Haugen with a mixed quartette from the Bible School conducted a service in English in the Lac Qui Parle church northwest of Torquay, and Pastor Lee with a ladies' quartette from the School conducted a service in English in the Bromhead church.

The closing program of the Bible School was given in Torquay at 7:30 in the evening. It included hymn-singing by the congregation, opening devotions by Pastor Langley, two numbers by the Bible School choir, numbers by the mixed quartette and ladies' quartette, several duets, three readings, and a talk by Pastor Lee on John 17: 9-17 "A Prayer for Preservation and Sanctification." Near the end of the program, Pastor Haugen read a letter of greeting from the teachers and students of Outlook Bible School. As each of the thirty names appended to the greeting was read together with a Bible reference sent from Outlook, the verse or verses were read by a teacher or student in Torquay to whom it had previously been assigned. Many rich Bible passages were thus brought to the ears and hearts of those present. Pastor Haugen dismissed the gathering with words of prayer and benediction.

A total of 31 students attended the day-classes of the Bible School this year. Many others took advantage of the evening class and the inspirational services conducted every evening except Saturday. The day-classes were given six days a week this year.

Pastor Langley led the group in the study of Galatians; Pastor Haugen taught the Book of Acts; and Pastor Lee conducted an evening class in 1 Peter and gave a course based on Dr. Tanner's "Ten Studies in Church Doctrines" in the daytime. The evening inspirational services were conducted by Pastor Lee the first week and by Pastors Langley and Haugen the second week.

Students and teachers were greatly blessed by the fellowship of the Word and prayer during the two weeks. Many felt that they wanted to continue for at least

another week. They wish to thank the people of the Circuit who through their generous contributions of food and money have made it possible to have this Bible School at a cost to the students of only \$2.50 for the two weeks. They are grateful to Miss Lydia Bromstad of Midale and her assistant, Miss Ada Nelson of Macoun, for the good, wholesome meals served to them during the two weeks. But, above all, they are grateful to their Heavenly Father for the many material and spiritual blessings which He has showered upon them.

—Milo E. Lee.

The Apostolic Benediction

J. O. Reitan.

"Grace be with all them that love our Lord Jesus Christ in sincerity." Eph. 4:24.

A good evidence that we are God's people is love for our fellow Christians. Where that love is found, fervent prayer for them, and a corresponding exertion for the promotion of their welfare is also found. Christ commanded us to love one another. Here the apostle gives expression to a spontaneous and unmediated love, presupposing Christ in them as the originator of the love wherewith they loved Him.

The subject to whom the Apostolic Benediction applies are "all them that love our Lord Jesus Christ in sincerity."

The Lord Jesus Christ is the object of their love. A "sincere," without wax, sincere, means porcelain not waxed together, not cracked or a love in which no falsehood would be detected. The object of their love, loved us with divine love (agape). A love that gives itself freely and for nothing. A love that expects nothing in return for giving itself, and a love that did not love us for the value in us, or the desirability of possessing us, but because He is love and fellowships with sinners. Granting the Lord Jesus Christ fellowship with us, or admitting Him into our hearts; He exerting His nature in us produces in us a sincere love for Him as well as our fellow men.

Those who profess to love Christ, but do not love Him in sincerity are not known by Him. Insincere professors are as clouds without water, trees without fruit, lamps without oil and without the love-life wrought in them by the Holy Spirit, those who "love Him in sincerity He knows. They are His own."

The sincerity of this love is proved by the effects it produces. It evidences itself

by love to God's Word, by hatred to sin, by cheerful and prompt obedience to His precepts, by brotherly love, by love for all men and by the promotion of the Gospel. The labors of a Christian is not done for gain or for human applause. They are connected with opposition, self-sacrifice, self-denial and persecution. Sincere love never met with a sympathetic response in this world.

"Grace be with you," was the earnest prayer of the apostle, and an evidence of the love in his soul always seeking the happiness of others.

All Christians need grace from God, for they are weak, helpless and easily conquered if left to the enemy. They need the grace of God for salvation, strengthening, quickening, animation and constraintment.

The Christian needs the grace of God to meet the problems peculiar to the age in which he lives. He needs grace to support him in times of personal and relative afflictions. He needs grace in the time of temptation and in the hour of spiritual darkness. He needs grace to discharge his Christian duties. He needs grace for sanctification, refinement and to make him meet for "the inheritance of the saints in light." He needs grace in his dying hour.

The apostle's prayer embraces every nation, every mental quality, every age, every circumstance, every condition pertaining to "All them that love the Lord Jesus Christ in sincerity."

The apostle had a vision of all the Christians in the world and prayed for them. It is high time for sectarian bigotry and hostility to cease. Christianity is assailed by virulent foes, therefore union of Christian effort is necessary.

Do we Christians of today have any benediction to offer for the many suffering and persecuted Christians in the world? Do we have any prayer for the perilous state of those who do not love Christ? those who are hastening to perdition?

Let every believer join the apostle in his prayerful benediction.

Dear Editor!

Bethany Home wishes to thank these friends, which have so kindly remembered the Home again—

I want you to notice we have received our first donation to start a building fund, for a new Home. Rev. and Mrs. Peder Lerseth, Birch Hills, Sask., give \$5.00 in memory of Rev. Carlson. Hope by next time I write there are others prompted to do the same. If you like to have your donation go toward the Building Fund, please state your wish, and that will be kept in a separate account.

Other gifts of cash: Imanuel Ladies Aid, Parkside, Sask., Rev. Hans Nilson, pastor \$8.00; Mr. and Mrs. O. Kirkvold, Calgary, Alta., \$5.00; the Kringen sisters in memory of Ole Skaret, \$1.00.

Here I like to mention a sincere thank you to Mrs. Petra Nelson, for the donation of \$5.00 at Christmas time. I understood the address was Ponoka, Alta., but the letter of thanks has been returned unclaimed. I also wish to have a correction made of the gift sent by the L.D.R. Sidwege, it should have been L.D.R. Lougheed, Alta., \$6.00.

The gifts in Natura are as follows: Rev. and Mrs. P. Lerseth, Birch Hills, Sask., 1 pr. Pillow cases; Mrs. Boraas, Viking, Stolee pastor, 2 Bath Towels; Mrs. Theo. Elness, Bath Towel and Wash Cloth; L. D.R., Central Luth. Ch., Edmonton, 2 pr. pillow cases; Mrs. Pete Olson, bath towel and 1 can of peas; Mrs. Rena Otteson and her sister, 2 bath towels and 1 table-cloth; Mrs. R. Walker of Cen. Ch. gave a watermelon—it was forgotten last time the list was sent to Hyrden. Also a can of candy from Mrs. Gust Olson, Bawlf, Alta.

A sincere thanks to our good friends again, for encouraging the work amongst the aged. — We are now happy to report, a hot water heating system is in fine working order, and it keeps the Home real nice and warm.

Mr. Iver Finstad, Wowata, Alta., and Mr. Torger Renart of Edmonton are the two last ones come to join the Bethany Home family.

Sincerely yours in His service,
—Marie Weiks.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Phebe

On board a two-masted ship that is pushing out from the port of Grecian City of Corinth somewhere about twenty-five years after the death of Christ was a passenger of whom history has told little, but all to her credit. This passenger was Phebe. She was one of a little group of followers of Jesus to be found in Corinth and her home seems to have been a sort of hostel for Christians who landed as strangers at the port, and was, therefore, somewhat of a business woman. In the course of her business she took this trip to Rome and because there was no general postal service at that time, she was entrusted with a certain document by the church at Corinth. It was a letter written at the dictation of the Apostle Paul to the sister company of believers at Rome. Of this letter Phebe is the carrier as the ship sails over the blue waters of the island dotted sea. Neither she, nor the author knew how important and famous that letter was to become. It is commonly known as Paul's Epistle to the Romans, and has been one of the main foundation stones of Christian teaching. Indeed, Matthew Arnold, scholar and critic, says that this traveling deaconess carried in the folds of her dress the greatest treatise on theology ever written.

Phebe is interesting because she represents the people who pass on the truth to others, and they are more memorable than the Paul who write it. Few of us could qualify as a Paul, but we all may be Phebes. We can deliver some beautiful thing made by another; anyone can pass on an inspirational or helpful bit of writing, a beautiful thought, the beautiful stories and truths as found in the Bible is a Phebe. Still more intimate are the Phebes of the home. Who would not covet the mother's chance to be a Phebe. This woman carrying in her bosom the precious letter is a sign of all Christian women who carry the Christian faith in their hearts and early teach it to their children. In our homes, in our Ladies' Aids may we each aspire to be a true Phebe. Let nothing drive the Phebe out of our lives; let not hurry nor pleasure—nor indifference silence her message on our lips.

—Laura Brun.

Missionary Societies for Children

(Conclusion)

A children's missionary society cannot be run by the children themselves. Its effectiveness depends almost entirely upon the leadership of older women. A leader can hardly expect to create any real and lasting love for the Kingdom of God unless she herself loves it dearly. She cannot expect faithfulness among the children unless she herself is one hundred per cent faithful. Her vision has to be of the children as they will be when grown up, making their own decisions and planning their own lives. Her every contact with the children must be preceded by much prayer. She must love every child because that child is precious to God—so precious that Jesus died to bring that soul to heaven. Every child has within him the makings of a real servant of God. What his influences are in childhood have much to do with what he is as a man. We covet for every child in our church the privilege of membership in a children's missionary society.

In the weekly bulletin of a church I visited last Sunday was this question: "Did you ever hear of the family that could buy a new car and bind itself to pay so much a month for two years, and yet wouldn't promise to give a quarter a week to the church for a year, because something might happen?"

And something does happen. In my time I've known intimately maybe a dozen churches, and have heard of many more.

Of them all, I've known just one that wasn't continually crippled in its work by uncertainty about what its income would be.

That one church had both a principle and a method which I won't stop to describe now. It could plan with confidence, and work along without fear of debt.

But all others had more or fewer members who, though making all kinds of binding pledges to pay in installments for radios, cars, farm implements, and even clothes, professed to be in deadly fear of making even a small and always revokable pledge to what may rightly be called the work of God. Queer, isn't it?

—The Evangelical Messenger.

After Many Years

Mrs. M. J. Stolee

She was only a little child—and she was in great trouble. She had been told about One who can help in need, and she went to Him in her difficulty. She prayed but her prayer was all wrong, or so it might seem. Did God look down and smile at the wording? If so, it must have been with infinite love and tenderest understanding, for He knows little children. He knew she was seeking help. And maybe He said: "Dear little girl, I shall not forget that in your sore distress you came to Me. Your faith shall not be put to shame. Your prayer shall be answered far beyond anything you can ask or think."

*"The Lord who sees the end from the beginning,
Hath purposes for thee of love untold.
Then place thy hand in His and follow
fearless,
Till thou the riches of His grace behold.
There, when thou standest in the home of glory,
And all life's path lies open to thy gaze,
Thine eyes shall see the hand which now
thou trustest,
And magnify His love through endless days."*

* *

Years have rolled on since that day long ago, and what was a reality then is but a memory now. Yet, how vividly she recalls that morning in the old parsonage garden. Her father and mother seated on the arbor bench not far away; she herself skipping about in joyful glee and merriment. Suddenly she was startled out of her play. Was that a sob? She looked quickly about and saw her mother in tears. Terror filled her heart: her dear mother was not only weeping but sobbing and crying out loud! Child that she was, she knew not what to do. She dared not draw nearer, she dared not run away. Instinctively she felt that she must not intrude, must not ask questions.

Her father was talking very earnestly and she heard him say: "But my dear, have you forgotten that only a few years ago you told me that you would be willing to follow me even to the ends of the earth?" "I know, I know," sobbed the mother, "but never once then did you mention Africa."

Africa! so that was the cause of the trouble! Africa! So that was what was making her mother cry! Then she knew that whoever or whatever that Africa was, she would hate it with a big hate!

That was a miserable and unhappy day. When a little girl feels that she can go neither to her father's knee nor to her mother's bosom for comfort, life becomes very drear. What was this terrible, unknown thing called Africa?

Under the coverlets that night she prayed earnestly and intensely: "Dear God, save us from Africa. Please, dear God, don't let Africa make my mother cry."

From that day on Africa became an oft-spoken word in that parsonage home. Mother did not cry any more and it became clear to the little girl that Africa was a place far away and that they were all—father, mother, brother, her three sisters, and she—going to move there soon.

Then she made a great resolve: they might all go, but she would not go, not to Africa.

However, upon more serious thought, she changed her resolution. For how would it be if she should be left to stay there all alone in their big house? Or how could she stand it to be separated from her sweet mamma? She resolved instead—heroically resigning herself to the inevitable—that she would go; not only would she go, but she would be willing to stay, if necessary, until she was eighteen years of age. Then she would straightway and speedily return to Norway, to the Nordalen parsonage, and never, never go back to that place Africa any more.

"And just think," said Mrs. Otte—for she it was who was reminiscing and there was a mischievous twinkle in her lovely, kind eyes—"Of all our family, I am the only one who has never once left Africa."

There were no regrets. There was no feeling of martyrdom. Mrs. Heinrich Otte is in the place and in the work she loves.

Mrs. Heinrich Otte is the daughter of Bishop Nils Astrup, missionary in Zululand from 1883 until his death in 1919. She is the niece of the venerable Hans Jorgen Astrup who labored there from 1884 until his death last year, 1939. She is the sister of the present superintendent of our

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

Comments

It is time to begin thinking about the 1940 International Project now. Exact figures are not yet available for the 1939, but one circuit at least has had a 100% contribution from its locals. As the gifts are sent in follow them with your prayers that God's blessings may rest upon the work that these gifts help to support.

The Faith in Action movement of our church emphasizes prayer. Let us make it our special prayer that God will reach the many young people who do not know Christ as a personal Savior. Pray that there may be an awakening through our congregations and leagues. It is so tragic that many know the way, but are not walking with God. "Live Christ Now" is our District Convention theme for this summer. Let us pray that our young people will Live Christ Now.

The following article on the Youth Conference will be of interest. Pray for this undertaking.

Canadian Lutheran Youth Conference News

As a result of a meeting at Regina January 19 of the "Steering Committee" for the Canadian Lutheran Youth Conference certain definite plans can now be announced to our Canadian Luther Leaguers. The first united Canadian Lutheran Youth Conference will be held in Regina, Saskatchewan, July 11—14, 1940. In keeping with the occasion, the theme selected is "United in Christ," based on the text Ephesians 4: 13: "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

The general program is as follows:

Thursday evening: Joint session—"United in Christ."

Friday forenoon and afternoon are set aside for separate sessions of the respective groups represented in the Conference.

Friday evening: Joint session—"Our Unity in Faith."

Saturday forenoon: Joint session—Mission speaker.

Sunday forenoon: Joint communion service—"Our Unity in Knowledge."

Sunday afternoon: Choral union concert.

Sunday evening: Joint session—"Our Unity in Purpose."

The committee has selected outstanding youth leaders as the main speakers at the joint sessions. As soon as definite arrangements have been made with them, their names will be released.

The committee knows that the members of the various Luther League groups to be represented in this gathering will begin now to prepare prayerfully and earnestly in order that this first united Canadian Lutheran Youth Conference will be a memorable and blessed event.—Geo. Evenson, Sec'y.

Y.P.L.L. Convention

Edmonton, Alta.

"One Life to live" was the theme of the Edmonton circuit Luther League as they gathered at the convention held in Central Lutheran church on Jan. 27—29.

The text for this was taken from Col. 3: 23—25. "And whatsoever ye do, do it heartily as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Rev. A. M. Vinge, Rev. J. B. Stolee, Rev. C. S. Lystig and other speakers centered their thoughts about this theme. Such interesting topics as "The consciousness of value," "The problem of personal Christianity," "The tragedy of a short circuited

Zulu Mission, Dr. Johannes Astrup, who has been a missionary there for over forty years; and a sister as well of Caroline and Henning Astrup, who also have been in the work for over forty years. She is the wife of the Reverend Heinrich Otte, who has been a missionary out there since 1897, and since 1898 she has been his faithful helpmate. She is the mother of two missionary sons, Carl N., and Johannes Nicolai Otte who entered the work in 1929 and 1931.

To the little girl from the Nordalen parsonage, Africa is no longer an unknown terror. The prayer was changed long ago from: "God save us from Africa," to "God save Africa." — Lutheran Herald.

life" and "Life choices" were some of the topics presented.

Business matters pertaining to the welfare of League were discussed at the Saturday morning session. The members of the Bible camp committee for our L.L. camp at Hastings lake gave us a report on the work carried out there. For the coming year we plan an even larger attendance than before. A new auditorium has been built and a blessed summer outing is looked forward to by many leaguers.

The following are a list of officers for the coming year: Pres. Ingulf Breaken, Ryley; Vice-Pres. O. Haugen, Edmonton; Corr. Sec'y. Harold Gulbraa, Irma; Rec. Sec'y, O. Sorenson, Viking; Treasurer, Miss E. Straustad, Ryley; Pocket Test. Director, Lloyd Erickson, Irma.

Music was given at the session by various locals. On Sunday morning the choir of Central Lutheran church sang. In the afternoon and evening music was given by the mass choir under the direction of the local director Mr. Syd Williams of Edmonton. The Camrose Lutheran College faculty quartette sang, also the Bardo male chorus and a quartette from Camrose.

During this convention we were brought to the full realization of the need of Christ in our lives that we must keep our terminals with God clear, build on the triple foundation of the world alone, grace alone, faith alone, and realize that we have but one life to live.—Sigurd Fluevog.

Camrose Circuit Luther League Convention Report

The 24th annual convention of the Camrose Circuit Young People's was held on Feb. 9—10—11 in Camrose. There was a total registration of 67. Music and messages on the theme "The Call to the Christian Life" based upon Titus 2:11—14 made each session very profitable for all who attended.

At the first session Mr. Georg Moi spoke on "The Christian Life is a Separated—Life." The grace of God in giving us the Savior calls us to deny ungodliness and worldly lusts and to live soberly, and godly and righteously in this present world. Christ demands whole-hearted servants who will give their all to the cause of carrying out His will.

At the business session of the circuit reports were given by the various members of the Board of Directors. The following reported from the locals: Ida Hoveland, Hope League; Halvor Rosdal, Bawlf; Edwin Marken, Camrose; Gordon Knudtson, Bethania; Raymond Braa, Wetaskiwin; Lillian Thronson, Bethlehem; Carl Johnson, Provost; John Walker, Armana; Esther Lien, College. These reports brought out the fact that there is real activity in our locals as they carry out "The Crusade with Christ Program." The main projects of the Leagues for this coming year will be the Bible Camp, College, Centennial Appeal, Bible School, International Y.P.L.L. project, District Y.P.L.L. The sum of \$10.00 was voted to Bible Society for purpose of buying testaments for soldiers. The new Board of Directors elected is: President, Mr. G. Loken, Ryley; Vice-President, Mr. Percy Bergquist, Bawlf; Corresponding Secretary, Miss Helen Sorhus; Recording Secretary, Miss Helen Magnuson, Camrose; Junior-Intermediate Director, Miss Lillian Langjerde, Camrose; Pocket Testament Secretary, Miss Sylvia Soberg, Bawlf; Treasurer, Mr. Raymond Skaret, Armana; Board of Directors: Lester Lomnes, Armana; Norman Johnson, Donald; Arthur Ballen, Wetaskiwin; Richard Thronson, Kingman; Finn Goa, Edberg.

The president reported that the Camrose circuit together with the Edmonton circuit now have a permanent Bible Camp site which has been bought at Hastings Lake. An auditorium 30'x60' has been built in addition to the administration building. Locals in both circuits are taking great interest in this new field of our League work.

The Saturday afternoon session was taken over by Luther Leaguers who spoke and demonstrated how they provided their youth with channels for the release of Christian energy in the service of Christ. A group of the directors showed how to plan a League program. A Social committee from Hope Luther League at Ryley demonstrated how to plan for a Luther League Social. Harold Otteson of C.L.B.I. spoke on the value of a Bible School Training in preparation for a life of Christian service. Alice Broughton stressed the value of a Christian Education in preparation for a life of Christian service. (To be continued.)